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Indo-Iranian Contributions.—By A. V. WILLIAMS JACKSON,
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1. *Sanskrit váhīyaṅs.*—2. *Sanskrit karṣa, a weight, in Ancient Persian.*—3. *Sanskrit chala in Ancient Persian.*—4. *Avestan aōḍa, Sanskrit uda-, udan.*—5. *Avestan vītāpəm, Yt. 19. 82.*—6. *Avestan spəñtō-frasnā, Vd. 22. 19.*—7. *The curse of a cow brings childlessness.*—8. *The hōm-plant and the birds in the Dinkart.*—9. *The national emblem of Persia.*—10. *Ancient Persian ruktá in Hdt. ix. 110.*

1. *Note on Sanskrit váhīyaṅs.*—In ZDMG. l. 423 Oldenberg emphasizes the fact that, according to Indic usage, Skt. *váhīyaṅs* in the Rig-Veda indicates the good driving qualities of horses, or their merits in a draft capacity (\sqrt{vah}). The same observation may be made regarding an Iranian matchword to *váhīyaṅs* which I noted at the annual meeting of the Society a year ago, April 1897. In the Avesta, Yt. 10. 20, *vazyāstra* (metrically *vazyās-tara*) is to be identified with Skt. *váhīyaṅs*. The double comparative (here formed on the strong stem) is to be explained like Skt. *garīyas-tara*, etc., Whitney, *Skt. Gr.* § 473 d. The text of Yt. 10. 20 is accordingly given, and is translated: *aspacīṭ yōi miθrō-drujām | vazyāstra bavaiñti | taciñtō nōiṭ apayeñti*, “Of those who deceive Mithra, even the horses which are best at drawing do not succeed in overtaking, though they run.” My rendering in the Proceedings for May, 1889=JAOS. xiv. p. cxxvi, is to be corrected accordingly.

2. *Sanskrit karṣa-, a weight, in Ancient Persian.*—I am not sure whether attention has been called to the fact that Skt. *karṣa-*, signifying a special weight (cf. PWb. s. v. *karṣa-*), is also to be found with a similar meaning in Ancient Persian. This word occurs on a denominational weight that is found in the British Museum and is stamped with the name of Darius: *ii karšā. Adam Darayavauš Xšayaθiya . . .* “a two (2) *karsha*-weight. I am Darius,” etc. (Cf. Weissbach und Bang, *Alt pers. Keilinschriften*, pp. 7, 40, and Weissbach, *Achäm. der zweiter Art*, p. 95.) Notice also the dual form in *ā*, like AP. *gaušā*. It

remains for a mathematician to work out the proportional relation between the Hindu and the Persian weight of this denomination. [This calculation my pupil, Mr. Louis H. Gray, has since made; and he finds there is as great a variation in the weight of the *karṣa*, *karṣa* as there is in the *pound* in different countries and at different epochs. Mr. Gray's notes show, from Pwb., Skt. *karṣa* = 16 *māsha* = $\frac{1}{4}$ *pala* = $\frac{1}{4 \cdot \frac{1}{10}}$ *tulā* = 11.375 grammes. The Persian weight in question weighs 2573 grains Troy = 176.7304 grammes (1 gr. Troy = .0648 gramme) = 15.5 Ind. *karṣas*, whence 1 Pers. *karṣa* = 7.25 Ind. *karsa*.]

3. Skt. *chala-* in *Ancient Persian*, NRa 52; a suggestion.—For the fragmentary word |ΞΞ| in the ancient Persian inscription, NRa 52, which has long been a crux to interpreters, I should suggest an identification of the form with Skt. *chala-*, 'deceit, fraud, treachery.' This answers the phonetic requirements *r/l*, and we have other examples of Skt. *ch* = Iranian *s*, e. g. Anc. Pers. $\sqrt{\text{ras-}}$, Mod. Pers. *rasīdan* = Skt. *ṛcchati*. The sense would be excellent in connection with the familiar *drauga-*: "May Auramazda protect me and my house and this country from treachery (or deceit)," *mām auramazdā pātuv hacā sar . . . utāmaiy vitham utā imām dahyāum*. Whether we are to read the ablative as *sar(āt)*, *sara(kāt)*, or the like, must depend upon the nature of the broken part of the stone. Bezold's translation of the Babylonian version (p. 37) is "vor allem Bösen."

4. *Avestan aoda-*; cf. *Sanskrit uda-, udan-*.—For the etymology of Av. *aoda-* in the loc. pl. form *aodaēšu*, Vd. i. 19, Yt. 12. 18, we may compare Skt. PWb. *uda-, udan-* 'water,' in *uda-dhī-, uda-megha-*, and similar words. To explain Av. *ao* = Skt. *ū, ū*, I should suggest consulting Caland, KZ. xxxii. 466. Thus *aodaēšu Rañhayā* is "at the streams of the Ranha"; for the rendering 'streams' see also West on the Pahlavi text in *SBE*. xlvii. 151, note. [As an addition in the proof-sheet I refer also to R. Otto Franke on *uda* in Pāli, in *ZDMG*. xlviii. 85.]

5. *Avestan vitāpəm*, Yt. 19. 82.—The word *vitāpəm* is somewhat troublesome in Yt. 19. 82. The passage which describes how the Kingly Glory flies away to escape capture reads: *ā taṭ xʷarəñō frazgaḍata | avi vayān vitāpəm*. For *vitāpəm* I should propose the meaning 'out of reach'; and I should construe it as an adjective, in the predicate, with *xʷarəñō* almost as a synonym of the oft-recurring *axʷarətm*, cf. also *dužāpəm* (-īm). We may then refer to *vīta* in Vd. 9. 11, and for the usage of *ap-, āp-* 'to

reach,' we may turn to Ys. 57. 29. For further suggestions as to the signification and as to *vayān*, see Geldner, *Studien zum Avesta*, 160 f. Thus *gloria discedit intacta in auras* would be the idea of the phrase, for as soon as the wicked Franrasyan tried to seize it "the Kingly Glory vanished out of reach (*vitāpəm*) into the air."

6. *Avestan spəntō-frasnā*, Vd. 22. 19.—In the form *spəntō-frasnā* we are to see a dual at Vd. 22. 19, *gairīm avi spəntō-frasnā | varəšəm avi spəntō-frasnā*, "To the mountain of the holy-questioners, unto the wood of the holy-questioners." The two that are holding communings are Ormazd and Zoroaster. This is evidently borne out by the Pahlavi Version, ed. Spiegel, p. 232: *gar avar aiγ afzūnīk frāz ham-pūrsūt aūharmazd zaratūšt; vanāšak (?) madam aiγ afzūnīk frāz ham-pūrsūt aūharmazd zaratūšt*, "Unto the mount that is of beneficence where Aūharmazd conversed with Zaratūšt; Unto the forest," etc. The grammatical form *frasnā* is to be explained as gen. du. from an *an-stem* *frasan-*, like *māθran-*, *puθran-*, cf. Skt. *in-* stems; see Whitney, *Skt. Gr.*² § 1183 and Bartholomae in *Grundriss d. iran. Phil.* i. § 188, 2. [As a postscript in the final proof-sheet I add that Bartholomae has just sent me his 'Arica X' in *IF.* ix. 252 f. I am interested in seeing that he has dealt with *spəntō-frasnā* on p. 273 f., and has come to the same conclusion. For *vanāšak* (?) read *u vēšak* with B.]

7. *The curse of a cow brings childlessness*.—For a Sanskrit parallel to the passage in the Avesta, Ys. II. 1, where the curse of a cow brings childlessness upon the one who has offended the creature, compare, among other parallels, Kālidāsa's *Raghuvans'* a. 1. 75 f. Of a different character is Mhbh. i. 118. 5-34.

8. *The hōm-plant and the birds in the Dīnkart*.—It may possibly interest those who have been attracted by the Vedic legend of Soma and the Eagle (e. g. Bloomfield, *JAOS.* xvi. 1 ff.) to know that there is a very distant and remote likeness in a Pahlavi passage of the *Dīnkart* (7. 2. 22-28), which associates in a curious manner the hōm-plant and the birds. The text is translated by West, *SBE.* xlvii. 24; but the resemblance is so slight that the point is of little importance; it is merely the association that may be worth recording.

9. *The national emblem of Persia*.—Persia is known to-day as the Land of the Lion and the Sun. For the legendary explanation of the symbol Sol in Leo, see Gordon, *Persia Revisited*, pp.

131, 137. In earliest times the leathern apron of Kāvah the Blacksmith served as the royal banner of the Peshdadian dynasty, and it continued to be the ensign of Iran down to the fall of the Sassanian kingdom, cf. *Kāviyānī dirafš*, Shāh Nāmāh ed. Vullers, i. p. 48, and Justi *Namenbuch*, p. 160, s. v. 'Kāweh.' There seems to be good reason also for recognizing, by the side of this, the eagle as the kingly emblem of Persian sovereignty (compare the American eagle beside the Stars and Stripes). So far as I know, the classic writers regarded the eagle as the regal standard of Iran; see Xenophon, *Cyropædia* vii. i. 4, *Anabasis* i. 10. 12; Aeschylus *Persæ* 205–210; and perhaps likewise compare Isaiah xlv. 11 (Haug's *Essays*, p. 4, note). This is in keeping with allusions to the eagle or falcon in such passages as Avesta Yt. 19. 34, Pahlavi *Kārnāmē ī Artakshshūr ī Pāpakān*, 3. 10–20 (ed. Darab D. P. Sanjana), and it accords with the references in the Shāh Nāmāh, ed. Vullers–Landauer, i. p. 295, iii. p. 1544; Mohl, *Le Livre des Rois*, i. p. 363–4, iv. p. 345; and the citations s. v. *humāi* in Vuller's *Lexicon Persico-Latinum*, p. 1472; Nöldeke, in *Grundr. d. iran. Phil.*, ii. 133; Robinson, *Persian Poetry for English Readers*, p. 487.

10. *Ancient Persian τυκτά in Herodotus ix. 110.*—Herodotus ix. 110, mentions the festival of Xerxes' birthday, and he says that the feast which is prepared once a year to commemorate the day on which the king was born is called *tuktá* (τυκτά); this, he adds, is to be interpreted in the Greek as meaning 'perfect' (τέλειον). The text runs: τὸ δείπνον παρασκευάζεται . . . ἐν ἡμέρῃ τῇ ἐγένετο βασιλεύς· οὐνομα δὲ τῷ δείπνῳ τούτῳ Περσιστὶ μὲν τυκτά, κατὰ δὲ τὴν Ἑλλήνων γλῶσσαν τέλειον. But *tuktá* (τυκτά) is rather to be explained as 'birth-festival, birthday banquet'; for I should suggest making the word a regular formation from the Indo-Iranian root *tuk-*, *tuc-*, see Whitney, *Roots and Verb-Forms*, p. 63, Skt. *tuc-* 'generate' (give birth), cf. *-tuka*, *toká*, *tókman*, *tókma*, and compare Av. *taoxman-*, Anc.P. *tauma-*, Mod.P. *tuwm*. The form would be sufficiently close.